

3
PROPOSITIONS

Concerning

Church-Governrment.

AND

ORDINATION

OF

MINISTERS.



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To the Right Honorable the
Lords and Commons Assembled in
PARLIAMENT;

The humble advice of the Assembly of
Divines, now sitting by Ordinance
of Parliament at *westminster*, concerning
Church-Government.

The Preface.

JESUS Christ, upon whose shoulders the government
is, *Isa.* 9. 6, 7. whose name is called wonderful, Coun-
sellor, the Mighty God, the everlasting Father, the
Prince of Peace, or the encrease of whose Government
and Peace there shall be no end, who sits upon the
throne of *David*, and upon his kingdom to order it,

and to establish it with judgement and
Nat. 28. Justice, from henceforth even for ever,
18, 19, 20. having all power given unto him in Hea-
Eph. 1. 20, ven and in Earth by the Father, who rais-
21, 22, 23. ed him from the dead, and set him on his
own Right Hand, far above all Principa-
lities and Power, and Might and Domi-
nion, and every Name that is named, not
only in this World, but also in that
which is to come, and put all things un-
compared der his feet, and gave him to be the head over all
things to the Church, which is his Body, the fulness
of him that filleth all in all; He being ascended up
far above all Heavens, that he might fill all things,
received gifts for his Church, and gave offices necessa-
ry for the edification of his Church, and perfecting
of his Saints.

Of the Church.

THere is one Generall Church visible held forth in the New Testament, *1 Cor. 12. 12, 13, 28.* together with the rest of the Chapter.

The Ministry, Oracles and Ordinances of the new Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this life until his second coming, *1 Cor. 12. 28. Eph. 4. 4, 5.* compared with *vers. 10, 11, 12, 13, 15, 16.* of the same Chapter.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament, *Gal. 1. 21, 22. Rev. 1. 4, 20. and Rev. 2. 1.* Particular Churches in the Primitive times were made up of visible Saints, viz. Of such as being of age, professed faith in Christ, and obedience unto Christ, according to the Rule of Faith and Life taught by Christ and his Apostles; And of their children, *Acts 2. 38, 41. Acts 2. verse last,* compared with *Acts 5. 14. 1 Cor. 1. 2.* compared with the *2 Corin. 1. 9. 13. Acts 2. 39. 1 Cor. 7. 14. Rom. 11. 16.* and so forward, *Mark 10. 14.* compared with *Matth. 19. ver. 13, 14. Luk 18. ver. 15, 16.*

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-Governors and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual Officer in the Church, *Jer. 3. 15, 16, 17.* Prophecying of the time of the Gospel, *1 Pet. 5. 2, 3, 4. Eph. 4. 11, 12, 13.*
Fish

First, it belongs to his office ;

To pray for and with his flock , as the mouth of the people unto God , *Ad.6.2, 3, 4. & 20.36.* Where Preaching and Prayer are joyned as severall parts of the same office, *Jam.5.14,15.* The Office of the Elder, that is the Pastor , is to pray for the sick , even in private , to which a blessing is especially promised, much more therefore ought he to perform this in the publick execution of his office as a part thereof, *1 Cor. verse 15. 16.*

To read the Scripture publickly , for the proof of which;

1. That the Priests and Levites in the Jewish Church, were trusted with the publick reading of the Word, as is proved , *Deut.31.9,10, 11. Neh. 8.1,2, and 13.*

2. That the Ministers of the Gospel have as ample a charge and Commission to dispence the Word as well as other Ordinances , as the Priests and Levites had under the Law proved , *Isa. 66. 21. Mat. 23. 34.* where our Saviour intituleth the Officers of the new Testament whom he will send forth by the same names of the Teachers of the old.

Which Propositions prove , that therefore (the duty being of a moral nature) it followeth by just consequence , that the publick reading of the Scriptures belongeth to the Pastors Office.

To feed the Flock by preaching of the Word according to which he is to teach , convince, reprove, exhort and comfort, *1 Tim.3.2. 2 Tim.3. 16,17. Tit.1.9.*

To Chatechise , which is a plain laying down the Principles of the Oracles of God, *Heb.5. 12.* or of the Doctrine of Christ, and is a part of Preaching.

To dispence other divine Mysteries , *1 Cor.4. 1,2.*

To administer the Sacraments, *Mat.28. 19,20. Mark 16,15,16. 1 Cor. 11. 23,24,25.* compared with *1 Cor. 10,16.*

To bleis the people from God, *Num.6. 23,24,25,26.* compared with *Rev.14.5.* (where the same blessings and Persons from whom they come are expressly mentioned) *Isa. 66. 21.* Where under the names of Priests

and Levites to be continued under the Gospel, are meant Evangelicall Pastors, who therefore are by office to bless the people, *Deu. 10. 8. 2 Co. 13, 14. Eph. 1. 2.*

To take care of the poor, *Act 11. 30. & 4. 34, 35, 36, 37, & 6. 1, 3, 4. 1 Cor. 16. 1, 2, 3, 4. Gal. 2, 9, 10.*

And he hath also a ruling power over the Flock as a Pastor, *1 Tim. 5. 17. Act 20. 17. and 28. 1 Thes. 5. 12. Heb. 13. 7. 17.*

Teacher or Doctor.

THe Scripture doth hold out the name and title of Teacher, as well as of the Pastor, *1 Cor. 12. vers. 28. Ephes. 4. verse 11.*

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts, in the Ministry of the Word, *Rom. 12. 6, 7, 8. 1 Cor. 12. 1, 4, 5, 6, 7.* Though these different gifts may meet in, and accordingly be exercised by one and the same Minister, *1 Cor. 14. 3. 2 Tim. 4. 2. Tit. 1. 9.* yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel, *Rom. 12. 6, 7, 8. 1 Pet. 4. 10, 11.* And he that doth more excel in exposition of Scripture, in teaching sound Doctrine, and in convincing gain-sayers, then he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor (the places alledged by the Notation of the Word doth prove the Proposition;) nevertheless, where is but one Minister in a particular Congregation, he is to perform, so far as he is able, the whole work of the Ministry, as appeareth in the *2. Tim. 4. 2. Tit. 1. 9.* before alledged, *1 Tim. 6. 2.*

A Teacher or Doctor is of most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at Jerusalem, where Gamaliel and others taught as Doctors.

Other

Other Church-Governors.

AS there were in the Jewish Church-Elders of the People, joyned with the Priests and Levites in the Government of the Church (as appeareth in the 2 Chron. 19.8,9, 10.) So Christ, who hath instituted a Government, and Governors Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with gifts for Government, and with Commission to execute the same when called thereunto, who are to joyn with the Minister in the Government of the Church, Rom. 12.7,8. 1 Cor. 12.28. which Officers reformed Churches commonly call Elders.

Deacons.

THE Scripture doth hold out Deacons as distinct Officers in the Church, Phil. 1.1. 1 Tim 3.8. whose Office is perpetual, 1 Tim. 3.8. to ver. 15. Act. 6.1,2,3,4. To whose Office it belongs not to Preach the Word or administer the Sacraments, but to take special care in distributing to the necessities of the poor, Act. 6.1,2,3,4. and the verses following.

Of partioular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publick Worship. When Beleevers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, 1 Cor. 14.26. *Let all things be done unto edifying,* and verses 33. & 40.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of Moral duties one to another, have the better opportunity thereby to discharge

Deu. 15. 7, them ; which Moral tye is perpetual, for

11. Mat. 22. Christ came not to destroy the Law , but to fulfill it.

39. Mat. 5. 17. Secondly, The Communion of Saints must be so ordered as may stand with the most convenient use of the Ordinances,

and discharge of Moral duties without respect of persons, *1 Cor. 14. 26. Let all things be done unto edifying, Heb. 10. 24, 25. James 2. 1, 2.*

Thirdly, The Pastor and people must so nearly co-habite together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear Offices.

Of the Officers of a particular Congregation.

FOr Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and Doctrin, and to rule, *Prov. 29. 18. 1 Tim. 5. 17. Heb. 13. 7.*

It is also requisite, that there should be others to joyn in Government, *1 Cor. 12. 28.*

And likewise it is requisite, that there be others to take special care for the relief of the poor, *Act 6. 2, 3.*

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well ordering of the affairs of that Congregation, each according to his Office.

It is most expedient, that in these meetings, one, whose Office is to labour in the Word and Doctrine, do moderate in their proceedings, *1 Tim. 5. 17.*

Of the Ordinances in a particular Congregation.

THe Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalmes, *1 Tim. 2. v. 1. 1 Co 14. 15, 16.* The Word read (although there follow no immediate explication of what is read) the word

word expounded and applyed, catechising, the Sacraments administred, Collection made for the poor, dismissing the people with a blessing.

Of Church Government, and the several sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governors Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by several sorts of assemblies, which are Congregational, Clasical, and Synodical.

Of the Power in Common of all these Assemblies.

IT is lawful and agreeable to the word of God, that the several Assemblies, before mentioned, have power to convent and call before them any person within their several bounds, whom the Ecclesiastical business, which is before them, doth concern, proved by *Mat. Chap. 18*

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful and agreeable to the word of God, that all the said Assemblies have some power to dispence Church-censures.

Of Congregational Assemblies, that is, The meeting of the ruling Officers of a particular Congregation for the Government thereof.

THe ruling officers of a particular congregation have power authoritatively, to call before them any member of the congregation, as they shall see just occasion.

To inquire into the knowledg and spiritual estate of the several members of the Congregation.

To admonish and rebuke.

Which three branches are proved by *Heb. 13. 17. 1 Thes. 5. 12, 13. Ezek. 34. 4.*

Authoritative suspension from the Lords Table, of a person not yet cast out of the Church, is agreeable to the Scripture.

First, Because the Ordinance it self must not be prophaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, Because of the great sin and danger, both to him that comes unworthily, and also to the whole Church, *Mat. 7. 6. 2 Thes. 3. 6, 11, 15. 1 Cor. 11. 22.* to the end of the chap. compared with *Jude. 23. 1 Tim. 5. 22.* And there was power and authority under the Old Testament, to keep unclean perions from holy things, *Levit. 13. 5. Numb. 9. 7. 2 Chron. 23. 19.*

The like power and authority, by way of Analogy, continues under the New Testament.

The Ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lords Table a person not yet cast out of the Church.

First, Because those who have authority to judge of, and admit such as are fit to receive the Sacrament, have authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiastical business of ordinary practise belonging to that Congregation.

When Congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinsecal weaknesses and mutual dependence; As also, in regard of enemies from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in a Church, both in the first Epistle to *Tim. Chap. 4. ver. 14.* and in *Acts 15. verses 2, 4, 6.*

A Presbytery consisteth of Ministers of the Words and

and such other publick Officers as are agreeable to, and warranted by the word of God, to be Church Governors, to joyn with the Ministers in the Government of the Church, as appeareth, *Rom. 12. 7, 8. 1 Cor. 12. 28.*

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This Proposition is proved by instances.

1. First, Of the Church of *Jerusalem*, which consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus,

1. First, The Church of *Jerusalem* consisteth of more Congregations then one, as is manifest, first,

By the multitude of Beleevers mentioned in divers, Both before the dispersion of the Beleevers, there by meanes of the persecution (mentioned in the *Acts* of the Apostles, *Chap. 8.* in the beginning thereof) witness *Chap. 1. verse 11.* and *2. v. 41, 46, 47.* and *4. 4.* and *5, 14.* and *Chap. 6.* of the same book of the *Acts*, verses *1, 7.*

And also after the dispersion, *Acts 9. 31. Chap. 12. 24.* and *Chap. 21. ver 20.* of the same book.

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*; And if there were but one Congregation there, then each Apostle preached but seldom; which will not consist with *Chap. 6. verse 2.* of the same book of the *Acts* of the Apostles.

Thirdly, The diversity of languages amongst the Beleevers, mentioned both in the second and sixth Chapters of the *Acts*, doth argue more Congregations then one in that Church.

2. Secondly, All those Congregations were under one Presbyterial Government, because; First, They were one Church, *Acts 8. 1.* and *Chapter 2, 4, 7.* compared with *Chap. 5. 11.* and *12. 5.* and *15. 4* of the same book.

Secondly, the Elders of the Church are mentioned, *Acts.*

Acts 11.30. & 15.4,6,22. & 21.17,18. of the same books.

Thirdly, The Apostles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the dispersion, *Acts* 6.

Fourthly, The several congregations in *Jerusalem* being one church, the Elders of that church are mentioned as meeting together for Acts of Government, *Acts* 11.30. and 15.4,6,22. and 21.17,18. and so forward, which proves, that those several congregations were under one Presbyterial Government.

And whether these congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several congregations in *Jerusalem*, and the many congregations now in the ordinary condition of the church, as to the point of fixedness required of Officers or Members.

Thirdly, Therefore the Scripture doth hold forth, that many congregations may be under one Presbyterial Government.

Secondly, By the instance of the Church of *Ephesus*, for,

1. That they were more congregations then one in the Church of *Ephesus*, appears by *Acts* 20.31. where is mention of *Pauls* continuance at *Ephesus* in Preaching for the space of three years: and *Acts* 19.18,19,20. where the special effect of the word is mentioned, and *verse* 10, and 17. of the same Chapter, where is a distinction of *Jews* and *Greeks*, and 1 *Cor.* 16, 8,9. where a reason of *Pauls* stay at *Ephesus* until *Pentecost*, and *verse* 19. where is mention of a particular Church in the house of *Aquila* and *Priscilla* then at *Ephesus*, as appears *Acts* 18.19,24,26. all which laid together doth prove, that the multitudes of Beleevers did make more congregations then one in the Church of *Ephesus*.

2. That there were many Elders over these many congregations, as one Flock, appeareth, *Acts* 20.17, 25,28,30,36,37.

3. That these many congregations were one Church, and

and that they were under one Presbyterial Government, appeareth, *Rev. 2.* the first six verses, joyned with *Acts 20. 17, 18.*

Of Synodical Assemblies.

THe Scripture doth hold out another sort of Assemblies for the Government of the church beside Claffical and Congregational, all which we call Synodical, *Acts 15.* Pastors and Teachers, and other church Governors (as also other fit persons, when it shall be deemed expedient) are members of those Assemblies which we call Synodical, where they have a lawfull calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumenical.

It is lawful and agreeable to the word of God, that there be a subordination of Congregational, Claffical, Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

Under the head of Ordination of Ministers is to be considered, either the Doctrine of Ordination, or the power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the office of a Minister of the Word without a lawfull calling, *John 3. 27. Rom. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

Ordination is alwayes to be continued in the Church, *Titus 1. 5. 1 Tim. 5. 21, 22.*

Ordination is the solemn setting apart of a person to some publick church office, *Numb. 8. 10, 11, 14, 19, 22. Acts 6. 3, 5, 6.*

Every Minister of the word is to be ordained by imposition of hands, and prayer with fasting, by those preaching Presbyters to whom it doth belong, *1 Tim. 5. 22. Acts 14. 23. Acts 13. 3.*

It is agreeable to the word of God, and very expedient that such as are to be ordained Ministers, be designed to some particular church or other Ministerial charge

charge, *Acts* 14.23. *Tit.* 1.5. *Acts* 20.17. and 28.

He that is to be ordained Minister, must be duly qualified both for life and ministerial abilities, according to the rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. and *Tit.* 1. 6, 7, 8, 9.

He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. 7, 10. & *Chap.* 5. 22.

No man is to be ordained a Minister for a particular congregation, if they of that congregation can shew just cause of exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

Touching the Power of Ordination.

Ordination is the act of a Presbytery, 1 *Tim.* 4. 14. The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or members, it is indifferent as to the point of Ordination; 1 *Tim.* 4. 14.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practise.

2. Because there is in Scripture example of an Ordination in a Presbytery over divers congregations; as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands doth appertain for those Congregations within their bounds respectively.

Some other particulars concerning Church Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this honorable House.



TO THE

Right Honorable the Lords and Commons Assembled in PARLIAMENT.

The humble advice of the Assembly of
Divines, now sitting at *Westminster*,

Concerning

The Doctrinal part of Ordination of MINISTERS

1. **N**O man ought to take upon him the office of
a Minister of the word without a lawful cal-
ling, *Joh. 3. 27. Ro. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

2. Ordination is alwaies to be continued in the
Church, *Tit. 1. 5. 1 Tim. 5. 21, 22.*

3. Ordination is the solemn setting apart of a per-
son to some publick Church Office, *Numb. 8. 10, 11,
14, 19, 22. Acts 6. 3, 5, 6.*

4. Every Minister of the Word is to be ordained by
imposition of hands, and prayer with Fasting, by these
Preaching Presbyters to whom it doth belong, *1 Tim.
5. 22. Acts 14. 23. & 13. 3.*

5. Ther

5. The power of ordering the whole work of ordination, is in the whole Presbytery, which, when it is over more congregations than one, whether those congregations be fixed or not fixed, in regard of Officers or members, it is indifferent as to the point of Ordination, *1 Tim* 4, 14.

6. It is agreeable to the word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular church or other Ministerial charge, *Acts* 14, 23. *Tit.* 1, 5. *Acts* 20, 17. & 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, *1 Tim.* 3, 2, 3, 4, 5, 6. *Tit.* 1, 5, 6, 7, 8, 9.

8. He is to be examined and approved of by those by whom he is to be ordained, *1 Tim.* 3, 7, *10.* & 5, 22.

9. No man is to be ordained a Minister for a particular congregation, if they of that congregation can shew just cause of exception against him, *1 Tim.* 3, 2. *Tit.* 1, 7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these congregations within their bounds respectively, *1 Tim.* 4, 14.

11. In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possible may be to the rule, *2 Chron.* 29, 34, 35, 36. *2 Chron.* 30, 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the word of God, that no man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called and ordained thereunto. And that the work of ordination is to be performed with all due care, wisdom, gravity and solemnity,

solemnity, we humbly tender these directions as requisite to be observed.

First, He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself to the Presbytery, and bring with him a Testimonial of his making the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; what degrees he hath taken in the University, and what hath been the time of his abode there; and withall of his age, which is to be twenty four years, but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy Ministry and in particular his fair and direct calling to that place.

The Rules for Examination are these.

1. That the party examined be dealt withall in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty and quality of every one.

2. He shall be examined touching his skill in the Original Tongues, and his tryal to be made by reading the Hebrew and Greek Testaments, and rendring some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strittly after his other learning, and whether he hath skill in Logick and Philosophy.

3. What Authors in Divinity he hath read, and is best acquainted with; and tryal shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him, in cases of Conscience, and in the Chronology of the Scripture, & the Ecclesiastical History.

4. If

4. If he hath not before preached in publique, with approbation of such as are able to judg, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time, frame a discourse in Latin upon such a common place or Controversy in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as express the sum thereof, and maintain a Dispute upon them.

6. He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.

8. Beside the tryal of his gifts in preaching, he shall undergo an examination in the Premises two several days, and more, if the Presbytery shall judg it necessary.

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitness for that place shall be tryed by his Preaching there, (if it shall be judged necessary) by a further examination of him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several days, and to converse with the people, that they may have tryal of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and Conversation.

4. In the last of these three days, appointed for the tryal of his gifts in Preaching, there shall be sent from the Presbytery to the Congregation, a publick intimation in writing, which shall be publickly read before the people; and after affixed to the Church door, to signify, that such a day a competent number

ber of the Members of that Congregation nominated by the ~~car~~ ^{car}ls, shall appear before the presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meekness what exceptions they have against him; and if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to Ordination.

5. Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery, shall preach to the people concerning the Office and duty of Ministers of Christ, and how the people ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in praying, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline, and doing all Ministerial Duties towards his charge; His Zeal and faithfulness in maintaining the truth of the Gospel, and Unity of the Church against error and Schism; His care that himself and his Family may be unblameable and examples to the Flock; His willingness and humility in meekness of Spirit, to submit unto the Admonitions of his Brethren, and Discipline of the Church; And his resolution to continue in his Duty against all trouble and persecution.

In all which having declared himself, ^{professed his} willingness and promised his endeavours ^{to receive the help} of God ; The Minister likewise shall demand of the People, concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage and assist him in all the parts of his Office.

Which being mutually promised by the people, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their hands on him, which is to be accompanied with a short prayer or blessing, to this effect.

Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the redemption of his People, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to men, Apostles, Evangelists, Prophets, Pastors, and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work ; To entreat him to fit him with his holy Spirit, to give him (who in his name we thus set apart to this holy service) o fulfil the work of his Ministry in all things, that he may both save himself and his people committed to his charge.

9. This or the like form of prayer and blessing being ended, let the Minister who preached, briefly exhort him to consider of the greatness of his Office and Work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come ; and with all exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before ; and so by prayer commending both him and his Flock to the grace of God ; after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the church

Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it, Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any person already ordained minister in *Scotland*; or in any other reformed Church, be designed to a congregation in *England*, he is to bring from that church to the *Presbytery* here, within which that congregation is, a sufficient testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a tryal of his fitness and sufficiency, and to have the same course held with him, in other particulars, as is set down in the rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the several *Presbyteries*, of the names of the persons Ordained, with their testimonials, the time and place of their Ordination, of the *Presbyters* who did impose hands upon them, and of the charge to which they are appointed.

13. That no Money or Gift, of what kind soever, shall be received from the person to be ordained, or from any, on his behalf, for Ordination, or ought else belonging to it, by any of the *Presbytery*, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigences, while we cannot have any *Presbyteries* formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many congregations where there is no Minister at all; and where

where (by reason of the publick trouble,) the people cannot either themselves enquire out and find out one who may be a faithful Minister for them, or have any with safety sent unto them for such a Solemn tryal as was before mentioned in the ordinary Rules, especially when there can be no Presbytery neer unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; And yet notwithstanding, it is requisite that Ministers be ordained for them, by some; who being set apart themselves for the work of the Ministry, have power to joyn in the setting apart of others, who are found fit and worthy. In those cases until by Gods blessing the aforesaid difficulties may be in some good measure removed; let some Godly Ministers in or about the City of London, be designed by publick authority; who being associated, may ordain Ministers for the City, and the Vicinity, keeping as neer to the ordinary Rules forementioned, as possible they may; And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let the like association be made by the same authority in great Towns, and the neighboring Parishes in the severall Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the Service of the Armies or Navy be ordained, as aforesaid, by the Associated Ministers of London, or some others in the Country.

4. Let them do the like, when any man shall duly and Lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy libertie to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.

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